A KEY

Opening a way to every

Common Understanding,

How to discern the Difference betwixt the *Religion* professed by the People called *QUAKERS*, and the *Perversions*, *Misrepresentations* and *Calumnies* of their several *Adversaries*.

Published in great good Will to all, but more especially for their sakes That are actually under Prejudice from vulgar Abuses.

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Reader,

IT *is very unfair and indiſcreet in any to oppoſe and calumniate what they do not underſtand. It has been our unhappineſs, far more than all that our Adverſaries have been able to ſay againſt us, that hitherto we remain unknown by thoſe, who yet ſtick not to condemn us. We muſt confeſs that our* Principles, *as diſguiſed and miſrepreſented in the World, may well enough have given Offence to Thoſe That have not thought it worth their while, to take the Pains of enquiring further: Nor indeed can we take it ill that People ſhould be ſhy to entertain them, under thoſe frightful Vizards ſome have put upon them; and yet they muſt be inexcuſable that will take our* Belief *at our Enemies Hands rather than our own, who beſt know what we believe. But it will be the buſineſs of this little* Key, *to explain the Difficulty, and ſhew the Difference be-*

tween our Principles and the Vulgar Miſtakes, and thereby open a way into ſo clear and plain an Underſtanding of the Quakers Principles, *from their* Enemies Perverſions, *as, we hope, with God's Bleſſing, all impartial Enquirers will be ſatisfied of our Holy and Chriſtian Profeſſion: Which we earneſtly deſire for their Good: Knowing, that as we have been called of* God, *to be a People to him, through his* Grace, *none may ſtumble or be offended at the Truth we teſtifie of; but ſeeing the Excellency of it, may imbrace it, and walk in it; the only beſt way to end Controverſy, and obtain the great and true End of Religion, the Salvation of the Soul.*

Perver-

Perver-sion I. THE Quakers *hold, that the* Natural *Light in the Conſcience of every Man in the World is* ſufficient *to ſave all that follow it, and ſo overthrow Salvation by Chriſt.*

Principle. This is a great Miſtake, for their Belief and Aſſertion is, *That Chriſt, who is the Word, that was with God and was* God, (and is ſo for ever) *hath enlightned every Man that cometh into the World, with his own Light,* as he is that *True* Light, or ſuch a Light, as there is no other to be compared to him: Which is the meaning of the Emphaſis *True* in the Text; and that ſuch as follow the Reproofs, Convictions and Leadings of that Light, with which he enlightens the Underſtandings and Conſciences of Men, *ſhall not walk in Darkneſs,* (that is, in Evil and Ignorance of God) *but ſhall have the Light of Life*; which *Life* is a living Condition towards God, and a *ſtate of acceptance and Salvation*; and for which end Chriſt was given of God: See *Iſa.*49.6. *Jo.*1.4,9. 3.21. 5.40. 8.12. 10. 10. So that they aſſert the Light *of Chriſt,* ſufficient

ſufficient, and not a *Natural* Light, otherwiſe than as all Men, born into the world, have a meaſure of Chriſt's Light, and ſo it may be ſaid to be natural to all Men. For this Light is ſomething elſe than the bare Underſtanding Man hath as a rational Creature: For as ſuch, Man cannot be a Light to himſelf; But has only a capacity of ſeeing, by means of the Light that Chriſt the Word enlighteneth him withal. For we can no more be a mental or Intellectual Light to our ſelves, than we are an External and Corporeal Light to our ſelves: But as the Sun in the Firmament is the Light of our Bodies, ſo the Light of the divine Word is the Sun of our Souls; the glorious Luminary of the intellectual World, and they that walk in it and by it will come to Bleſſedneſs.

Pervert. 2. *The* Quakers *hold the Light within them is God, Chriſt, and the Holy Spirit; ſo that every* Quaker *has whole God, Chriſt and Spirit in him:* Which is groſs Blaſphemy.

Princ. This is alſo a Miſtake of their Belief: They never ſaid that every Illumination

mination in the Hearts of Men, was *whole God, Chriſt*, or the *Spirit*, whereby to be guilty of that groſs and blaſphemous Abſurdity they would faſten on them: But that God, who is Light, or the Word *Chriſt*, who is *Light*, the *Quickning Spirit*, *and God over all, bleſſed for ever*, 1 Cor. 15.45,47. hath enlightned Mankind with a Meaſure of Saving Light: So that the Illumination is from God or Chriſt, the Word, but not therefore whole God or Chriſt in every Man, no more than the whole *Sun* or *Air* is in every Houſe or Chamber. There are no ſuch harſh and unſcriptural Words in their Writings: It is only a frightful Perverſion of ſome of their Enemies, to bring a Scandal upon their Holy Faith: Yet in a Senſe the Scriptures ſay it, and that is their Senſe, in which they ſay the ſame thing. *He that is with you ſhall be in you: I will not leave you comfortleſs, I will come to you: I in them and they in me; Chriſt in us, the hope of Glory. Unleſs Chriſt be in you ye are Reprobates. Of whom I travel in Birth again, until Chriſt be formed in you.* Jo. 14.

14. 3, 17. 18. 20. Col. 1. 26, 27. 2 Cor. 13. 5. Gal. 4. 19. Now if they who denied his coming in the Flesh, though high professing Jews, were Antichrists, because Enemies to that Appearance and Dispensation of God to Men; what must they be reputed, who as stiffly disown his nearer and more spiritual coming, formation and dominion in the Soul? Which is to be sure the higher and nobler Knowledg of Christ; yea, the *Mystery hid from Ages*, and now revealed to God's People; the *Riches of the Glory* of the Mystery which God reserved to be made known to the Gentiles, *Col.* 1. 27. Certainly though they are called Christians, they must be no whit less Antichrists than those obstinate Jews of old.

Pervert. 3. *By the* Quakers *Doctrine every Man must be saved, for every Man, they say, is savingly enlightned.*

Prin. Not so: For though the *Light* or *Grace* of God hath, and doth more or less appear to all Men, and that it brings Salvation to as many as will be taught by it to deny Ungodliness and worldly Lusts, and

and to live ſoberly, and righteouſly, and godlikely in this preſent evil World; as *Jo.*3.20,21. *Tit.* 2.11, 12. yet it no ways follows that Men muſt obey, and learn ſo to do whether they will or not. God tenders *Saving Light or Grace* to all, *Gen.*6.3. *Ezek.*18.21,22,23,24. *Mic.*6.8. 1 *Tim.*2.4. 2 *Pet.*3.9. he ſtrives and pleads with all; but if they will not hearken to his Spirit, Grace or Light, he is clear of their Blood. His Light is ſaving, that lighteth them, but it ſaveth them not, if they rebel againſt it: *Job* 17.16. 21.17. 24.13. In ſhort, tho Men are lighted or viſited with a *ſaving* Light or Grace, yet the *Quakers* never concluded, nor is it rightly concludable from their Teſtimony that ſuch Men muſt neceſſarily and abſolutely be ſaved, whether they obey or rebel.

Perverſ. 4. *By the* Quakers *Light or Spirit, they may be moved to Murder, Adultery, Treaſon, Theft, or any ſuch like Wickedneſs, becauſe they ſay that ſuch as are have the Light within them.*

Princ. This never was their Doctrine, nor is it conſequent of it, though they

hold all have Light, they never ſaid all obeyed it, or that evil Men were led by it, much leſs could the Light be chargable with the Sins of thoſe that refuſed to be led by it; for herein they know the Spirit of God, and the Motions of it from the Spirit of this World, and its Fruits, *That the Spirit of God condemns all Ungodlineſs, and moves and inclines to purity, mercy, righteouſneſs, which are of God*, as *Jo.*16.7, 8, 13.ch.3.20, 21. *Gal.*5.16—26. They deny and abominate that ranting Spirit, that would charge the Spirit of God with their unholy Liberty. God's Spirit makes free from Sin, and *not to ſin*: Neither do they diſtinguiſh, as ſuch looſe People wickedly do, between the Act and the Evil of it: Wherefore they ſay that as the Tree is known and denominated from the Fruit, *ſo Spirits by their Motions and Inclinations.* And the Spirit of God never did incline to evil; and for that cauſe they renounce that conſtruction of ſuch Ranters, *That evil is no evil when they pretend to be led to it by Gods Spirit*; for that never was nor can be the way and method of his Spirit, which

which is pure and holy for ever: And Man's Sin and Deſtruction are of himſelf, but his Help is in God alone, through Chriſt.

Perverſ. 5. *The* Quakers *muſt be all infallible and perfect, if they have ſuch an infallible Light.*

Princ. This is alſo a great Abuſe of their true meaning. They ſay, the Principle is *pure, perfect, unerrable* in it ſelf, or elſe it were unfit to lead Men to Heaven; but they never did aſſert themſelves ſuch, meerly becauſe it was in them; by no means: But that all who are led by it *are ſo far perfect, and ſo far infallibly in the right way, and no jot further.* Who can lay down a more Independent Doctrin upon Self, and a more depending one upon the Grace or Gift of God? Let them not be Miſtaken, nor ſuffer for ſuch miſapprehenſions, nor be made to hold what they don't, to diſrepute them with ſober People, or ſupport the miſtaken Charges of their Enemies. Yet to ſhew that a State of Perfection is attainable, they urge, among others, theſe Scriptures, *Gen.* 17. 1.

Deut. 18. 13. 2 *Sam.* 23. 33. *Job.* 1. 1, 8. ch. 2. 3. and 8. 20. *Pſal.* 18. 32. and 119. 1. *Prov.* 2. 21. *Mar.* 5. 48. *Luke* 6. 40. 1 *Cor.* 2. 6. 2 *Cor.* 13. 9, 11. *Eph.* 4. 13. 1 *Theſſ.* 3. 10. 1 *Tim.* 3. 17. *Jam.* 1. 4. 1 *Pet.* 5. 10. *Heb.* 6. 1. 1 *J.* 4. 13.

Perverſ. 6. *The* Quakers *deny the Scriptures, for they deny them to be the Word of God.*

Princ. They own the Scriptures as they own themſelves; viz. *A Declaration of thoſe things moſt truly believed, given forth in all Ages by the Inſpiration of the Holy Spirit; conſequently that they are profitable for Reading, for Exhortation, for Reproof in Righteouſneſs, that the Man of God may be perfectly furniſhed:* They are the *Form* of *Sound Words:* They profeſs to believe them, read them, and ſay it is the Work they have to do in this World, and the earneſt Deſire of their Souls to Almighty God, that they may witneſs the fulfilling of them; that ſo *God's Will may be done in Earth as it is in Heaven:* But to call them the *Word of God*, which they

they never called themſelves; but which they peculiarly denominate and call Chriſt by, as *Jo.* 1. 4, 14. *Rev.* 19. 13. In reverence to Chriſt, and in no ſlight to them, (which they believe to be of divine Authority, and embrace as the beſt of Books, and allow to be as much the Word of God as a Book can be.) They do, as in Duty and Reaſon bound, attribute that Title to Chriſt only: And yet as the Word of God ſignifies the Command of God, referring to the thing commanded, it may be called the *Word of the Lord*, or *Word of God*, as, on particular occaſions, the *Prophets* had the *Word of the Lord* to Perſons and Places, that is to ſay, that which was commanded them of the Lord. So Chriſt uſes it, *Mar.* 7. 13. when he tells the *Phariſees*, *That they had made the Word* (or Command) *of God of none effect, by their Traditions.* But becauſe People are ſo apt to think, if they have the Scriptures, they have all, for that they are the Word of God, and ſo look no farther; therefore this people have felt themſelves conſtrained, by God's Spirit,

to point them to the great *Word* of Words, *Chriſt Jeſus, in whom is Life, and that Life the Light of Men*, that they might feel ſomething *nearer* to them than the Scriptures, even the *Word in the Heart, Chriſt within them, the Hope of their Glory*, Deut. 22. 12. Rom. 10. 6, 7, 8. who is the *Author* and *Expounder* of *Holy Scripture*, and without whoſe *Light*, *Spirit* or *Grace*, they are not profitably read by thoſe that read them.

Perverſ. 7. *They deny them to be any Means whereby to reſiſt Temptation.*

Princ. This is a very uncharitable aſperſion. True it is that they deny the Scriptures, meerly, or of themſelves to be ſufficient to reſiſt Temptation; for then all that have them and read them, would be preſerved by them againſt Temptations: But that they ſhould deny them to be any Means or Inſtrument whereby to do it, when they allow their own Writings may be ſuch, is either great Ignorance or Malice in their Adverſaries. *God has made uſe of the Scriptures, and doth and will make uſe of them for Reproof, Comfort and Edifica-*

Edification, through the Spirit: Thus they ſay they have felt them, and ſo they are made to them, through the good Spirit of God coming in upon their Spirits, in the reading of them.

Perverſ. 8. *The* Quakers *aſſert the Spirit of God to be the immediate Teacher, and that there is no other Means now to be uſed.*

Princ. They never ſpake ſuch Language: But herein they perceive the great ſubtilty of Satan, as in other things, to darken the Appearance of Truth, and prepoſſeſs Peoples Minds againſt it. For ſince he cannot hinder the Exaltation of the Spirit above all viſible Inſtruments, and the Neceſſity of its Motions and Operations to be known in the Hearts of Men, and the great ſuitableneſs of it to the Goſpel Adminiſtration; he would ſpoil all by overdoing: For they never denied the uſe of *Means*, but to this Day, from the beginning, they have been in the uſe of them: But then they are ſuch Means as are uſed in the Life and Power of God, and not in and from Mans *meer Wit, Will*

or Imitation; the thing they ſtrike at. For inſtance, they cannot own that to be a *Goſpel Miniſtry* that is without a *Goſpel Spirit*; or that ſuch can be ſent of God, that are not *taught* of God; or that they are fit to teach others what Regeneration and the Way to Heaven are, *that have never been born again themſelves*; or that ſuch can ever bring Souls to God, that are themſelves ſtrangers, like thoſe in the *Acts*, 19. 21. to the Baptiſm of *Fire and the Holy Ghoſt*. This is only the *Miniſtry*, and theſe the *Miniſters* that the People called *Quakers* cannot own and receive, and therefore cannot maintain. For the *Miniſtry* and *Miniſters* that are according to Scripture, they both own and delight in. Read *Jo.* 14. 16, 17, 26. ch. 16. 13. *Acts* 1. 8. *Gal.* 1. 1, 15, 16. It is ſtrange, becauſe they deny all falſe Means, or means not uſed in the Leadings of God's Power and Spirit; that therefore they muſt deny all means, however rightly employed. This is an Injuſtice in their Enemies. Wherefore all are deſired to take notice, That *Evangelical Means* and

Order

Order they love and desire to keep; for they diligently assemble themselves together to worship God; where they both *pray in the Spirit* and *propheſie* one by one, as any thing is revealed to them, according to 1 *Cor.* 14. 15, 29, 30, 31. Nor are they without *Spiritual Songs, making Melody* in their Hearts to God their Redeemer, by the same Holy Ghost, as they are comforted and moved by it, *Eph.* 5. 19.

Perverſ. 9. *The* Quakers *deny the Trinity.*

Princ. Nothing leſs. They believe in the *Holy Three* or *Trinity* of *Father, Word* and *Spirit*, Jo. 1. 1. ch. 14. 9. Rom. 9. 5. 1 Jo. 5. 7. And that theſe three are truly and properly one: Of *one Nature* as well as Will. But they are very tender of quitting *Scripture Terms* and *Phraſes* for *Schoolmen*'s, 1 Cor. 1. 18——31. ch. 2. 2——6. Col. 2. 8. as *Perſons* and *Subſtances*, &c. are. And they judge that a curious Enquiry into thoſe High and Divine Relations tends not to Godlineſs and Peace, which ſhould be the *Aim* of true Chriſtians; and therefore they cannot

not gratify that Curiosity in themselves or others: Speculative Truths being to be sparingly and tenderly declared, and never to be made the Measures of Christianity or Christian Communion. For besides that Christ Jesus hath taught them other things, the sad Consequences in all Times of *superfining* upon Scripture Texts, hath sufficiently forbid them. Men are too apt to let their *Heads* out-run their *Hearts* and *Notion*, *Obedience*, and with *Passion* to support their Conceits.

Perverſ. The Quakers *deny Christ to be God.*

Princ. Nothing can well be more untrue and unreasonable; for their great and *characteristick* Principle being this, That *Christ enlightens the Souls of all Men, that come into the World with a Saving Light*; which nothing but the Creator of Souls can do: It does sufficiently shew, They believe him to be *God.* But they truly and expresly own him so, according to *Jo.* 1. 1. and *Rom.* 9. 5. to be God over all, blessed for ever.

Perverſ.

Perverſ. 11. *The* Quakers *deny the Human Nature of Chriſt.*

Princ. They never taught, or ſaid, or held ſo groſs a thing, if, by *Human Nature*, be underſtood the *Manhood* of Chriſt Jeſus. For as they believe him to be God over all bleſſed for ever, ſo they believe him to be of the *Seed* of *Abraham* and *David* after the *Fleſh*, and therefore truly and properly *Man*, *like us in all things* (and once ſubject to all things for our ſakes) *Sin only excepted.* See *Iſ.* 7. 14. *Matt.* 1. 23. *Luke* 1. 31.

Perverſ. 12. *The* Quakers *deny Chriſt's Tranſactions at* Jeruſalem, *and the ſhedding his Blood to be beneficial to them; for it is the Light within only they expect to be ſaved by.*

Princ. This is untruly charged upon them: They do ſay that the Appearance of the *ſecond Adam*, *Jo.* 1. 14. *Heb.* 10. 5. the *Lord from Heaven*, the *Quickning Spirit*, in that holy *Body*, prepared of the Father for him, was for the Salvation of the World, that had fallen in the firſt *Adam.* That whatever Chriſt then did, both Living and Dying was of great Bene-

fit

fit to all that then believed, and is ſtill to all that now do, and hereafter ſhall, to the end, believe in him, as they receive and obey the manifeſtation of his Light in their Conſciences; which leads Men to believe and value, and not to diſown Chriſt as the common *Sacrifice* and *Mediator*. For they do affirm, That to come to that Light, and turn their Minds, and bring all their Deeds and Thoughts to that, is the readieſt, nay the only right way to come to have true Faith in Chriſt, as he appeared in the Fleſh, and *to diſcern the Lord's Body aright*, and to receive any real Benefit by him, as their only *Sacrifice* and *Mediator*. And it is not another than that Bleſſed *Word*, *Light*, *Power*, *Wiſdom* and *Eternal Righteouſneſs*, who then appeared in that Holy Body, by whom they have received, or can receive any true ſpiritual Benefit. *Light is from him, Forgiveneſs through him, and Sanctification only by him.* So that their aſcribing Salvation in this Age to him, who now appears to their Souls, as before expreſſed, cannot render him no Saviour in that Age, or invalidate the

the Benefit of his bleſſed Appearance then on Earth, or Mediation now in Heaven: Whoſe *Doctrine pierced*, whoſe *Life preached*, whoſe *Miracles aſtoniſhed*, whoſe *Blood attoned*, and whoſe *Death*, *Reſurrection* and *Aſcenſion* into Heaven *confirmed* that Bleſſed Manifeſtation to be no leſs than the *Word*—*God*, (who is *Life* and *Light*) *manifeſted in the Fleſh*, 1 Tim. 3. 16. for the Salvation of the World; and therefore properly and truly the Son of Man on Earth, and now the Son of Man in Glory.

Perverſ. 13. *The* Quakers *ſet up Works and Meriting by Works, like the Papiſts; whereby Juſtification, by Faith in Chriſt, is laid aſide.*

Princ. By no means: They ſay with the Apoſtle *James*, Ch. 2. That true *Faith in Chriſt cannot be without Works, no more than a Body can live without a Spirit*; and where there is Life there is Motion, and where there is no Divine Life there is no Faith: Nay, by the Compariſon, if they were ſeparable, Works being compared to the Spirit, would have the better. The very believing is an Act of the Mind,

and

and therefore a godly Work; and no ſooner is true Faith begotten in a Soul, but it falls to working, which is both the Nature, and in ſome reſpect the end of it. Nor do we ſay, that our very beſt Works, proceeding from the true Faith it ſelf, can merit; no, nor Faith joyned with them. All that Man is capable of believing or performing, can never merit everlaſting Bleſſedneſs; becauſe there can be no proportion (as there muſt be in caſe of Merit) between the beſt Works that can be performed in the Life of Man, and an Eternal Felicity. Wherefore all that Man can do, *even with the Aſſiſtance of the Holy Spirit*, can never be properly ſaid to merit; but that *right Faith* and *good Works* (which will follow it) may and do obtain the bleſſed Immortality, which it pleaſeth Almighty God to give and priviledge the Sons of Men with, who perform that neceſſary Condition, is a Goſpel and neceſſary Truth: And this the Quakers groundedly, and therefore boldly affirm. So that they deny all Merit from the beſt of Works, eſpecially by ſuch as

the

the *Papiſts* are wont to conceive Meritorious. But as they, on the one hand, do deny the meritoriouſneſs of Works, ſo neither can they joyn with that *lazy* Faith which works not. Let not good Works make Men Papiſts, becauſe they make Men Chriſtians: I am ſure, *believing and not working*, and imagining a Salvation from Wrath, *where there is no Salvation from Sin*, which is the cauſe of it, is no whit leſs unſcriptural, and abundantly more pernicious to the Soul. *Bleſſed is he that hears Chriſt's Words and does them.* The doer is only accepted; for though *Death be the Wages of Sin, yet the Gift of God is Eternal Life to ſuch*, Rom. 6. 23. ſo that as they do not hold that their good Works merit, neither believe they that their good Works juſtifie: For though none are juſtified that are not in meaſure ſanctified, yet they are not juſtified becauſe they are ſanctified, but for his ſake that ſanctifies them, *Iſa.* 26. 12. and works all their good Works in them, and for them; to wit Chriſt Jeſus, who is made unto them as to the Saints of old,

Wiſdom,

Wiſdom, Righteoſneſs, Sanctification and Redemption, that he that glorieth let him glory in the Lord, 1 Cor. 1. 30, 31.

Perverſ. 14. *The* Quakers *deny the two great Ordinances of the Goſpel,* Baptiſm *and the* Supper.

Princ. Whatever is truly and properly a Goſpel Ordinance they deſire to own and practiſe: But they obſerve no ſuch Language in the Scriptures as in the Objection. They do confeſs the Practice of *John's Baptiſm,* and the *Supper* is to be found there; but that is no Inſtitution or ſufficient Reaſon of Continuation. That they were then proper they believe, it being a time of great Infancy, and when the Myſteries of Truth lay yet couched and foulded up in Figures and Shadows, as is acknowledged by Proteſtants; but it is their Belief, that no Figures or Signs are perpetual, or of Inſtitution, under the Goſpel Adminiſtration, when Chriſt, who is the Subſtance, is come; though their uſe might have been indulged to young Converts in Primitive Times. It were to overthrow the whole Goſpel Diſ-

penſa-

penſation, and to make the coming of Chriſt of none effect, to render Signs of the nature of the Goſpel. If it be ſaid, *But they were uſed after the coming of Chriſt and his Aſcenſion too.* They anſwer, So were many Jewiſh Ceremonies not eaſily aboliſhed. If any ſay, *But Chriſt commanded that one of them ſhould be done till he come*: They ſay, That he that ſaid ſo; told his Diſciples alſo, *That he would come to them again: That ſome ſhould not taſte of Death till they ſaw him come in his Kingdom: And he that was then with them, ſhould be in them: And that he would drink no more of the Fruit of the Vine, till he ſhould drink it new with them in the Kingdom of God*, Joh. 14. 1, 2, 3. Mat. 16. 28. Joh. 14. 17. Mat. 26. 29. Mark 14. 25. Which is the *new Wine* that was to be put into the *new Bottles*, Luk. 5. 37. and is the Wine of the Kingdom, as he expreſſeth it in the ſame place: Which Kingdom is *within*, as may be read, *Luk.* 17. 20. He was the heavenly *Bread*, that they had not yet known, nor his Fleſh and Blood, as they were to know them; as

may be ſeen, *John* 6. 53, to 63. So that though Chriſt was come to end all Signs; yet till he was known to be the *Subſtance* to the Soul, as the *great Bread of Life from Heaven*, Signs had their Service to ſhew forth, and keep in hand and remembrance; eſpecially to the People of that day, whoſe Religion was attended with a multitude of the like Types, Shadows and Signs, of the one good Thing and Subſtance of all. Hence it is, That the Quakers cannot be ſaid to deny them; that is too hard a word: But they truly witneſſing that the very thing, that Water, Bread and Wine do ſignifie, is come to them, they leave them off, as fulfilled; and henceforth have but *one Lord, one Faith, one Baptiſm, one Bread, and but one Cup of Bleſſings*, which is the new Wine of the Kingdom, *Mark* 14. 25.

Perverſ. 15. *They acknowledge no Reſurrection of the Dead, nor Rewards to come.*

Princ. In this alſo they are greatly abuſed. They deny not, but believe the *Reſurrection*, according to Scripture; the one from *Sin*, the other from *Death and*

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the Grave; but are cautious in expreſſing the manner of the Reſurrection intended in the Charge, becauſe 'tis left a Secret in Scripture. Are People angry with them for not believing or aſſerting what is hidden, and which is more curious than neceſſary to be known, and which the Objectors themſelves cannot be poſitive in? *Thou Fool*, is to the curious Inquirer, as ſays the Apoſtle, 1 *Cor.* 15. 36, 53, 54. which makes the *Quakers* contented with that Body which God ſhall pleaſe to give them; being aſſured that their Corruption ſhall put on Incorruption, and their Mortality Immortality, in ſuch manner as pleaſeth him. And in the mean time they think it their Duty, as well as Wiſdom, to acquieſce in his holy Will. It is enough they believe a Reſurrection, and that of a glorious and incorruptible Body, without further Niceties; for to that was the ancient hope. Now as to *Eternal Rewards*, they not only believe them, but above all People have the greateſt reaſon ſo to do; for otherwiſe, who is ſo miſerable? Do they inherit the Re-

proach and Suffering of all that have ſeparated from time to time, that is, are the Out-cries that have been againſt the Proteſtants by the Papiſts, and thoſe of the Church of *England* againſt *Puritans*, *Browniſts* and other *Separatiſts*, fallen upon them, and ſhall they hold Principles inconſiſtent with an Eternal Recompence of Rewards? By no means. It is their *Faith*, their *Hope*, and what they preſs as an Incouragement to Faithfulneſs; and the contrary therefore, both an unjuſt and fooliſh Suggeſtion of their Adverſaries.

Perverſ. 16. *The* Quakers *deny all Civil Honour and Reſpect but what is relative or equal between Men.*

Princ. They *Honour all Men in the Lord*, but not in the Spirit and Faſhions of this World that paſs away; and tho' they do not pull off their *Hats*, or make *Curchings*, nor give *flattering Titles* or *Complements*, becauſe they believe there is no true Honour, but *Flattery* and *Sin* in the uſing of them; yet they treat all Men with *Serioufneſs* and *Gentleneſs*, and are ready

ready to do them any reaſonable Benefit or Service; in which they think real Honour conſiſteth: Whereas thoſe that thus reproach them, are often *Peeviſh*, *Snappiſh*, *Abuſive* and *Oppreſſive* one to another, tho' at the ſame time they can give one another the *Cap* and *Knee*, which is far from true Civility, or honouring all Men as they are exhorted by the Apoſtle. And as for expreſſing their reſpect to their Superiors, they think it beſt done by obeying all juſt Laws under their Government, according to the ſaying of the *Centurion* unto Chriſt, and which Chriſt ſo much approved of, *Luk.* 7. 8, 9.

Perverſ. 17. *The* Quakers *are Enemies to all Government*, every one acting according to his own Conceit.

Princ. That this a Calumny, their Lives and Converſations ſufficiently ſhew; for no People give the Magiſtracy leſs Trouble, or cauſe that Charge or Burden to ſit lighter on their Shoulders than they do. And for their Principle, They believe *Magiſtracy* to be an *Ordinance* of *God*. And he that Ruleth well to be

worthy of double Honour, and is to be much valued and eſteemed; as ſuch certainly do *who are a Terror to Evil-doers, and a Praiſe to them that do well.* And further to ſhew that they are a People that love *Order and good Government*, they carefully practiſe it among themſelves; for if there be twenty Meetings of Worſhip in a County, they peradventure make three or four *Monthly Meetings* of Buſineſs; and theſe *Monthly Meetings* are reſolved into a *Quarterly Meeting* for the County, by ſuch Members as they ſeverally appoint to conſtitute it: And all the *Quarterly Meetings* in the Nation, by choſen Men out of themſelves, do conſtitute one general Yearly Meeting; unto which the Meetings of thoſe People, in all parts of the World, have their *Recourſe*, by *Choſen Meſſengers* or by *Epiſtles*. The Buſineſs of all which Meetings, in their ſeveral Degrees, being to promote *Virtue* and *Charity*, *Peace* and *Unity*.

Thus, ſober Reader, thou haſt an Account of this *People*, their *Principles* and

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Practice; and thereby thou mayſt ſee, if thou pleaſeſt, with how little Reaſon they are deſpiſed by ſome, and abuſed by others; which hath been their Lot, in a large Meaſure, ever ſince they have been a People. Though the whole bent of their Spirits and Teſtimony, ſince God by his Grace hath raiſed them to be a People, hath been to *promote the ſaving knowledge of Jeſus Chriſt* in the World, *by turning all People from darkneſs to the light of Chriſt in them*, as the great and ſingular *Agent* and *Principle*, by which only Man is enlightned and inabled to ſee and do the Will of God: For till Men are *quickned* by this divine Principle, they are *Hypocrites* and not *Chriſtians*, and *Baſtards* and not *Sons*. Neither can they have true Faith, whatſoever they profeſs; nor can they truly worſhip God whatever they perform. Oh then, let the poor *Quakers* and their *abuſed* Principles have better entertainment with thee, *Reader*, And do not conclude, becauſe they direct People to the Light of Chriſt in them, that therefore it is a meer natu-

ral, and not a divine Light: Or, becauſe they aſſert Chriſt to be the *Word of God*, and that he is revealed *in the Heart*, according to the Scripture, and that the *Scripture* in that ſenſe is not ſo; therefore they deny the *divine Authority* of the Scriptures, and that the Truth thereof is not in any ſenſe the *Word of the Lord*: Or, becauſe they don't receive the *Schoolmens Trinity*, therefore they deny the Scripture Trinity of *Father*, *Word* and *Spirit*: Or, that therefore they deny the *Divinity* of the *Word*: Or that they deny Chriſt *without them*, who was the *Son of Man* in a ſuffering ſtate on Earth, and is now the *Son of Man in Glory*; *becauſe they exalt and preſs the knowledge of Chriſt within, as the Truth and Excellency of the Hope of the Glory that hereafter ſhall be revealed*, according to *Col.* 1. 26, 27, 28, 29. and 2 *Cor.* 13. 5. *as being the Riches of the Glory of the Myſteries revealed*, and to be revealed in theſe latter days. Neither ſay that they hope to be ſaved by their

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own works, ſince they maintain that no Works that are not wrought *by the Spirit of God* are acceptable to him: Or that they hold even ſuch Works *meritorious*, becauſe they ſay good Works are *neceſſary and rewardable*: Or, that they deny the uſe of *Means*, becauſe they reject Ungoſpel ones; or that they deny *Baptiſm* and the *Supper*, becauſe they ſay they experience their Accompliſhments. Neither ſay, that they honour no Man, becauſe they forbear *Titles* and *Ceremonies*, in *which* true honour conſiſts not: Or that they are againſt *Government*, becauſe they cannot conform to it in Matters relating to *Religion* and *Conſcience*, in which Chriſt only is *Lord* and *King*.

Since thou ſeeſt, *Reader*, That they believe the Light to be *divine*, and the Scriptures to be of *divine Authority*: That they own the *Scripture Trinity* or holy Three, of *Father*, *Word* and *Spirit*, to be truly and properly *one*; that Chriſt is *God*, and that Chriſt is *Man*; that he came in the *Fleſh*, *died*, *roſe again*, *aſcended*,

corded, and ſits on God's right hand, the only Sacrifice and Mediator for Man's happineſs: That truly *Goſpel Means* and *Ordinances* are requiſite, and to be reverently practiſed: That good Works are *neceſſary* and *rewardable*: That all Men are to be *honoured in the Lord*, according to their *Degrees*; and that *Government* in Church and State is *God's Ordinance*, and both requiſite and very beneficial. Now *Reader*, that which remains is to recommend thee to this *divine Principle*, They make the Root and Spring of all true ſenſe of God and Religion in Man, even the *Light within*, which comes from Chriſt, and is Chriſt the eternal Word, and brings all that follow the Convictions and Leadings of it to Chriſt, and to know him in themſelves, the hope of their Eternal Glory: Who, as he is of *Abraham* after the Fleſh, *ſo is he God, the true Light, over all bleſſed forever, that inlightens all* in order to Life and Bleſſedneſs. Unto whoſe holy and bleſſed *Light*, thou *Reader*, art recommended: Love it, and walk in it, and thou ſhalt have

have *Fellowſhip with God and with his Saints, and the Blood of Jeſus Chriſt his Son ſhall cleanſe thee from all Sin*, 1 Jo. 1. 5, 6, 7. which is moſt earneſtly deſired on thy Behalf.

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